

# TOC H JOURNAL

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No. 2

## The Queen's Inheritance

*In the wonderful round-the-world broadcast programme, 'The Queen's Inheritance', which led up to HER MAJESTY'S own speech on Christmas Day, South Africa was represented by two voices, both of Toc H men—ALAN PATON, our Commissioner, the author of 'Cry, the Beloved Country', and DON MACKENZIE (Natal Executive), who is the pioneer of the Toc H T.B. Settlement at Botha's Hill, near Durban. The B.B.C. have kindly given permission for us to print what was heard by listeners all over the world.*

**A**LAN PATON: "It was here in South Africa that the Queen on her twenty-first birthday dedicated herself to the service of the Commonwealth. Here is a wonderful story of self-dedication from this country.

"About two years ago Don McKenzie, then in his forties, suddenly decided to give up his successful career and to devote his life to the Toc H T.B. Settlement at Botha's Hill. His starting salary was five pounds a month, and I never saw anyone accept such a salary so eagerly. His enthusiasm was infectious to set up a school, still is infectious, and I hope you are going to hear it in his voice. Don, will you please tell us about your work?"

**DON MCKENZIE:** "Just two years ago burnt grass covered this hill on which we are standing in the Valley of a Thousand Hills. We are in the Toc H T.B. Settlement, Botha's Hill, started to help in the national struggle against tuberculosis. There is a growing village here now. A little way from us are the convalescent wards, staff cottages and 'rondavels', and other buildings are being built. Up on the hill is a clinic, founded by Doctor Stott, part of his scheme for a non-profit association to help the Bantus. We are part of that scheme, yet work independently and in co-operation. There are patients in residence, little fellows who are thriving and happy in this country air. We have been able to discharge some as cured. By the end of March we hope to have fifty patients under our care. We want not only to help them to become

strong physically again, but also to help them face the world bravely and with self-reliance.

"It makes us feel very humble in the face of all the goodwill and help shown us. I am warden of this Settlement, but my work would have been impossible without the support and encouragement and the fellowship of others who have helped to create the Settlement. It would seem to have been Christmas every day: so much kindness has been shown us.

"A few minutes ago our children, little people who are the citizens of the future, started to sing a Christmas carol in Zulu. They asked me to say to you all: We say thank you. Stay in peace, and a Happy Christmas!"

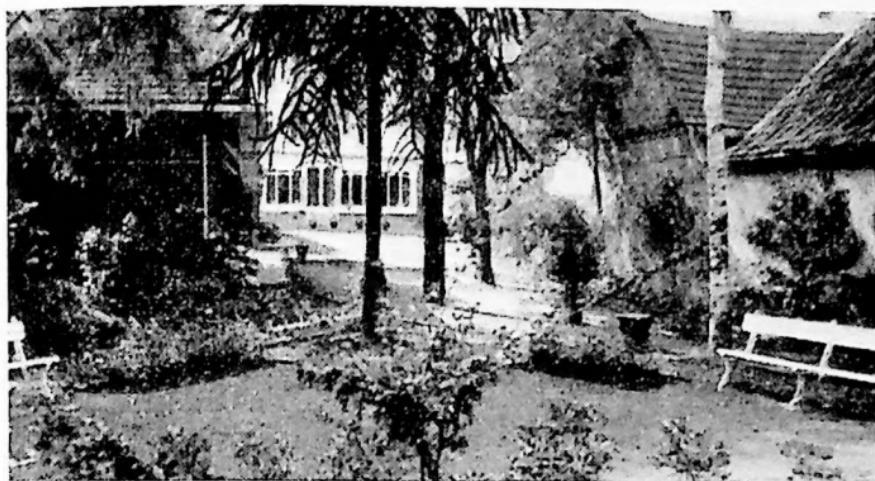
*With the voices of children singing a carol in their lovely Zulu harmonies, the broadcast moved on to another part of the world.*

## Destination Poperinghe

HOLIDAYS, as we butt our way through this hard winter, may seem like a Never-never Land but they will come and they must not take us by surprise: get ready now. When they do come we shall want to feel ourselves 'at home', whether in some old familiar haunt or in some new experience—even if Sir David Maxwell Fyfe has lately said that the point of a holiday is that you should *not* be at home!

One of the supreme virtues of the Old House in Flanders is that there you are emphatically not at home and yet 'at home' from the first moment of arrival. Not only the 'old sweats' in Toc H but the new generation which grew up between the wars knew this joyful fact well, but the interruption of World War II and rising prices have combined to weaken the joyful tradition of visiting Poperinghe. If Talbot House, the birthplace of Toc H, is to mean anything now it must be visited and enjoyed by members. Furthermore, if it is to survive as our living possession it must pay its way—and it has begun to be a liability which cannot long continue.

Probably a good many modern members who have never visited it are sceptical about the Old House. Isn't it just a rallying point for the sentimental memory of elderly survivors of a war before their time? Isn't it merely a museum of musty relics of the past? Isn't it perhaps just a mistake? Some



Talbot House from the garden.

may even have gone there in this mood, but not one of whom we have heard has left it with those feelings. The Old House has captured them outright, not only with its treasured traditions of the past but by its sparkling life in the present. They echo the words of Lord Cavan, who came to know and love it at a dark time in the First War:

I can only say from experience that Welcome met me at the door, Happiness lived within, and the Peace that passeth understanding could be found by those who sought it in the Upper Chamber.

In case any readers doubt this, let us quote only two or three experiences of members who went to Flanders in 1952. First, here is Wally Hammond (Guildford Branch) on a first visit of a week in August:

My short stay in the Old House was so enjoyable that I am determined to go again as soon as finances allow. This was my first visit, and I was a little apprehensive lest I should become bored or 'broke'. I should have been bored had it been anything like a museum and broke through spending in sheer desperation for lack of amusement. As it turned out I had a glorious time for under £10 and found the House brimful of life.

I had no plans as to what I intended doing. This was not a 'pilgrimage'; it was to be an 'as-the-spirit-moved' affair, with an older member of our Branch as a guide. I wanted to see for myself whether the Old House had anything to offer to me as one of the younger generation. I intended to poke about in the House, explore the neighbourhood and visit Ypres, and I found that I had not enough time to satisfy my unending curiosity. On reflection I realise that, from the moment I entered the door until, all too soon, I departed, at no moment did I feel a stranger: it was as if I lived there and had 'just come in'.

On arrival we were made very welcome and supper was speedily produced; there was an early 'cuppa' next morning. Before breakfast we climbed to the Upper Room to say our prayers. In its atmosphere of serene dignity I felt great humbleness in the presence of God and of the unseen hundreds who had found Him before at the Carpenter's Bench. I have seldom felt so awed and yet so exalted as I did kneeling there.

We walked to Ypres in glorious sunshine; we picnicked at the Menin Gate, where one evening we heard the 'Last Post' sounded. It is all an unforgettable memory, but there was so much to do that I didn't get done.

The Old House lives. It has moved with the times; it offers much to us of the younger generation. It is worth all our support and affection, for it is still a power-house of Toc H.

### Summer Holiday

Ten pounds is a lot of money to spend on a weekend, though quite a few members have thought it worth while. The return-fare swallows much of it but, once in Belgium, a real summer holiday there is first-rate value, as others have found. Toc H has made good connections with the Pension Lybeer at Bruges, the loveliest city in Flanders, and with another at Brussels, which is Paris in miniature; at both there awaits a warm welcome, good cheer and moderate prices for any Toc H member. And if you will, you can slip over the border and get a glimpse of Holland. A few days at the Old House at the end offers the ideal climax for a continental holiday. All the salient details of such a programme are set out in a circular, *Destination Poperinghe*, which can be had on application to the Old House Secretary at 47 Francis Street.

This holiday-cum-pilgrimage plan, first mooted in these pages last year, has been tested since then with undoubted success. Ask, for instance, the members of a mixed party of a dozen from Bridlington, who went over for ten days in April-May under the leadership of George Gosling, the Branch Secretary. They enjoyed Bruges and Brussels with enormous high spirits and they crowned their visit by three days at the Old House, where they entered the Upper Room, as they stood beside Gilbert Talbot's grave beyond Ypres, in the true spirit of pilgrimage. And they claimed that their continental tour cost them no more than their usual holiday at Scarborough.

Or take the case of four members of our Women's Association from Peterborough who chose a week in September. Arriving in Bruges they were met by Charles, the charming proprietor of the hotel, with a large smile, and found two

fellow-members from Sutton already staying there. The party of six girls found Bruges "ideal" as a holiday centre; a friendly Belgian guided them to Brussels: they made an excursion into Holland and were deeply impressed by the rebuilding of Middleburgh since the war. In the evenings they sang the old songs, with Charles the hotel-proprietor at the piano. Then they went on to Poperinghe. One of them writes:

In that one week we had seen so much of beauty and so much of history, we had made new friends and cemented new friendships. We had lived *Toe H* and seen its birthplace, and were all agreed that it was a wonderful experience and one well within the reach of many members. So why not a holiday in Belgium next year?

Lastly, let us instance John Brunker of Tunbridge Wells, who conducted a "cycling pilgrimage" with four boys from two local schools. They camped at Sangatte, near Calais, the first night and rode by Calais, Dunkirk, La Panne, Bruges and Ypres — 250 miles in seven days, for the cost of £10 a head, camping each night until they reached the Old House, where they received "a never-to-be-forgotten welcome and a really good meal of omelette, rolls, butter and coffee, and so to bed, in the Dunkirk Room".

This was an unforgettable experience for the boys. It was eight days of friendly adventure and comradeship. Why not spend your holiday in the Old House this year? We are going again. See you there? Good!

Other experiences could easily be quoted: the evidence is beyond doubt. The reward of such a visit is waiting to be won. Start laying the money by *now*; write to the Old House Secretary at H.Q. for "the book of the words"; collect your companions—and go. Go, if you will, by yourself, but, better, go with a friend or a wife. Parties from two to twenty-five, men's, women's or mixed parties, can be accommodated with due notice. Warm welcome awaits you at the other end—from Charles in Bruges, and in Poperinghe, a town well accustomed



Off to 'Pop'.

John himself writes:

to Toc H. from our steward, Angèle Vanderwalle-Suffys (no need to memorise more than her charming Christian name!) and her husband, Sylvain, and our staunch friends and next-door neighbours, Marcel and Yvonne. Value for money? It is far more than that when the Old House, no mere monument but the very heart of Toc H. takes you to itself. B.B.



Holiday mood at the Old House.

## For young Jack ashore

*This article by 'INKY' BEAN, Warden of Talbot House Seafaring Boys' Club, is reprinted from the Southampton 'Shipping Guide' for December, 1952, by kind permission of Mr. R. P. BIDDLE, Docks and Marine Manager, Southampton.*

### TALBOT HOUSE Seafaring Boys' Residential Club

It was founded by Toc H in the year 1924. It exists to meet the spiritual, temporal and recreational needs of boys of the Merchant Navy and to make up to them something of what they inevitably forego by separation from home life and the interests and ties which enshrine it. It strives to create an environment conducive to the building of character, and its work is therefore essentially personal. All boys of the Sea are welcomed, deck and messroom boy alike. Rest and recreation, friendship and goodwill are offered to them. Here then, is something happier than lodgings; a house where an all pervasive spirit of warmth and welcome awaits a boy.

This vital section of the country's youth who so bravely and unobtrusively serve their country and our needs day by day, by maintaining the traditions of the Merchant Navy in peace and war, merits every consideration and should be given every encouragement when they return to their home port.

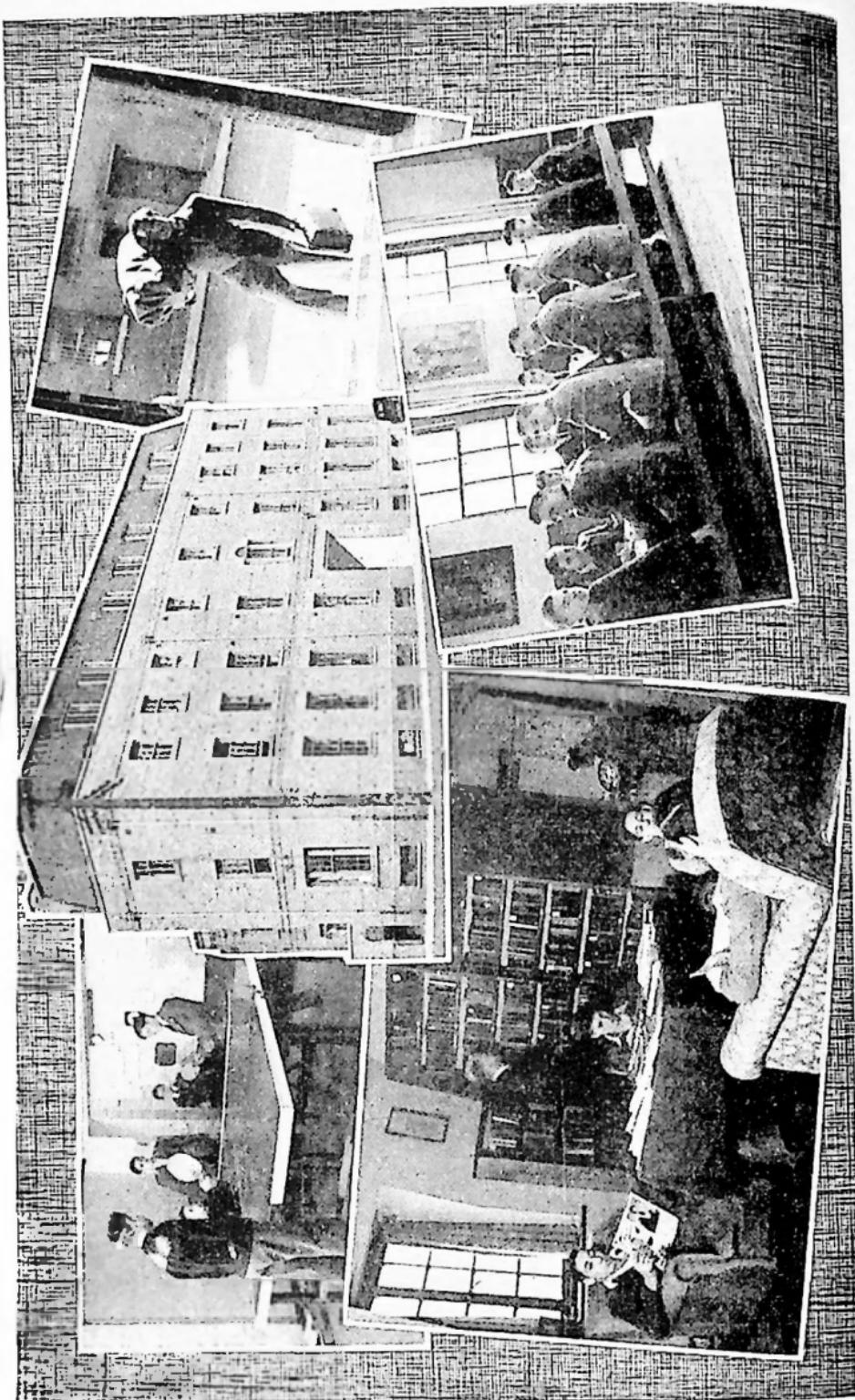
The story of the inception of Talbot House Seafaring Boys' Club and its progressive development through the intervening years is now generally known. It stands today a well proportioned building at the corner of Bernard Street and Brunswick Square surrounded by an area of war-time devastation.

### 'A Home from Home'

Let us survey the work of Talbot House. We find that its progress has gone forward with quiet confidence and encouragement. It has become the clarion call to many hundreds of young seafarers when they return to their home port of Southampton, and it is not merely as somewhere to stay on their outward and homeward journey, but, in a real sense, *home*. Talbot House stands today for a man's sense of responsibility to his fellow creatures as individuals, as members with himself of a shared mystery, the mystery of human personality. Let us give a glimpse of all that this implies. Take the case of the boy unfortunate enough to miss his ship, with very little money, perhaps none at all, and little likelihood of being reinstated for a time. This is where Talbot House comes in, for it has always stressed the importance of being available to the boy at the moment of his greatest need. So, with no ship, and no money, he comes into a natural home and the satisfaction of a real fellowship of friends. While he is there he can maintain his self-respect by making his contribution in service to the club in that real spirit of give and take, until such times as we have been fortunate in getting him reinstated and away to sea again.

The following is an extract from a letter received from a boy who arrived penniless from Liverpool, and after three days was sent to London: 'I was sent to three ships and each time there was no job for me and I had nowhere to sleep and nothing to eat. This made me realise how good Talbot House was to me. I could not find anywhere like that in London. God bless you and Toc H.'

Or again, boys sometimes arrive too late to sign on with a ship. This is not a frequent occurrence, but we can quote the case of four boys, joining ship for the first time, and through



no fault of their own, arrived in the port of Southampton too late to sign on. Again, Talbot House saw them through a period of some days before another ship was forthcoming. It is almost unnecessary to enumerate the countless numbers of such cases that we have to deal with in the course of a year. Such cases are a practical demonstration of the work we are attempting to do and carry out.

### A Friend's hand

But there is another side of our work which should not be lost sight of—the consultative work with a wide sphere and range of personal relationships, so often of a confidential nature that it cannot be disclosed in any way. Such work is of no less importance and it is true to say that many boys today look back with a real sense of appreciation for the deep sense of friendship and counsel they have found in Talbot House.

Some of the boys that come to us are fortunate in having a background of a happy home environment and perhaps appreciate more readily the spontaneous welcome they receive coming to Talbot House for the first time. Such an experience prompts the mother of a boy to write as follows: 'Thank you very much for looking after my son Bob while he was with you, and I would say that it is very gratifying and assuring to know that these young boys who have left home can find in Talbot House someone who is interested in their welfare.'

How much more important is it for the boy who is without home or relations, as is so often the case, to be assured of that close personal relationship that they find in Talbot House, giving him confidence and the assurance that is part of the family. And such friendships made are not contained within the four walls of the club but follow the boys to sea in the form of letters to their ports of call. This is further evidence of our attempts to break down frustration and loneliness which so often confronts a young seafarer going to sea for the first time.

Those who were responsible for the original conception of a club for seafaring boys were inspired to build not so much a club as a Home with all that Home at its highest and best means to men. Roof and walls afford shelter from wind and weather and the upheavals and problems of a work-a-day world, but only when hallowed by love and friendship and sacrifice do they become Home.

A.V.B.



## A SUGGESTION FROM JOHANNESBURG

THIS LETTER comes from Eric Tucker, for many years Editor of *The Compass*—

We have appreciated the understanding references in the JOURNAL from time to time to our unhappy affairs in South Africa. I wish I could paint a brighter picture, but the stark facts facing us are gloomy, much more so than at any time in our history. In the darkness of our race relations some candles here and there are lit, and give us hope. Thus when tornadoes struck last month twice within a week, the first wholly wiping out a shanty settlement south of this city, with twenty deaths, and the second, killing eleven Africans at Springs, where more substantial dwellings averted a greater disaster, the response of Europeans of all shades of opinion and occupation to their succour has been so overwhelming in money and kind that even the welfare workers have been hard put to it to share out goodwill on such a scale.

One wonders whether this outpouring of goodwill, which has stirred the whole country, has received as much publicity in the overseas newspapers as our shortcomings. While I (and I think most of us in Toc H) cannot fall in with our rulers' anger at what they feel is unjust treatment in the English Press—because there is sound basis for this criticism—one does wish that more space could be found for the good things that are being done in our land. (In that good, as you all know, Toc H has some share.)

Toc H in Britain would, in my view be rendering a great service to South Africa, and more besides, if a way could be found for Branches and Groups throughout the country to read and study two recent pamphlets which are excellent. They are *Go Forward in Faith*, a statement of the fundamental beliefs and attitudes of the South African Institute of Race Relations, P.O. Box 97, Johannesburg (1s. 6d.), and *South Africa Today*, by Alan Paton, or Public Affairs Pamphlet No. 175 issued by the Phelps-Stokes Fund and obtainable from Public Affairs Pamphlets, 22 East 38th Street, New York, 16, U.S.A. Would it not be a good idea if British Branches and groups could be encouraged to write to Branches and groups in the Union, asking them to forward a copy of *Go Forward in Faith* and at the same time for 47 Francis Street to obtain a supply of *South Africa Today*? In this way, coupled with Barkis's *African Transit*, so much could be learned about our problems, and so indirectly, would the hands of those who here are fighting such a hard battle for right and justice be strengthened. For be assured that every piece of misinformed criticism from abroad weakens their good cause and plays right into the hands of the reactionaries.

## FROM A GROUP IN GERMANY

This is an extract from the report recently produced by the newly formed group—

The Group is running a weekly film show at a German old people's home and is actively assisting the Padre's efforts in support of a Holiday Camp for poor German children this summer.

We have not neglected our task of improving mutual understanding. British and German guest speakers have visited us to describe their work and the problems facing them in Western Germany today. Two members of the Group have organised and been regular members of a Brains Trust which has participated in the work of "Die Brücke", a British sponsored institution dedicated to the task of furthering mutual understanding between Germany and the outside world. The Brains Trust has now become a truly international forum with, at a recent meeting, representatives from Britain, America, Pakistan and Germany on the platform. It is very popular and should have a good effect on German public opinion. One member gave talks on Germany to Toc H and School groups when on leave in the United Kingdom recently and we have offered to join service units in Brains Trusts. Discussions or Social Evenings during the winter.

Meetings take place on Monday evenings, in Carlile House, Graf Adolf Strasse, a few minutes walk from the main railway station (Hauptbahnhof). We shall be delighted to welcome visitors to Dusseldorf.

## WHO'S FOR SARAWAK?

Some members will recall that a letter once published in "Far Cry" from the Bishop of Borneo, painting a picture of the diocese and setting out his needs for personal help, produced a teacher for his school. Here is another call, as yet entirely *tentative and unofficial*, for a fit man with nursing or dispensing qualifications who will undertake a similar pioneering job. The position is this.

There are no roads in Sarawak, so for rural medical work they use large canoes with outboard motors. In these, native dispensers travel up and down the rivers, penetrating into the very heart of the country, making halts and holding clinics wherever there are congregations of people. There are also some static dispensaries at more important points. This is essentially a pioneering effort, carrying healing to people who have previously had no experience of western medicine. Unfortunately the scheme is missing fire a little, because the native dressers are not sufficiently supervised. It is suggested that a state registered "male nurse" would be the answer—one who would be prepared to spend his time all over the colony supervising the static and travelling dispensaries. A grand, exacting job for the right person, virtually exploring

the interior of Borneo. But it would be unfair to take a wife or family out there. The job simply could not be reconciled with normal family commitments. And the reward? A salary, of course, and the satisfaction of securing for a primitive people a service hitherto almost unknown to them.

Let it be emphasised again—although the suggestion comes from a Colonial Office source it is quite unofficial. It is designed only to see if among the membership there is just the right man who could be available if the job itself became available. And the work has such an adventurous and creative appeal that we cannot resist making it known; it is a matter of vocation. If you want to hear more, write to the Overseas Secretary who will pass on your letter to those concerned.

G.M.

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## Journal Flashback—II

### PASTIME OR PURPOSE?

*Senior members of our Family will not forget JIM BURFORD, Area Secretary in South Wales from 1933 to 1937, when he took over the Northern Area. It was no accident that he was sent to Cardiff and Newcastle, coal-mining centres, for Jim had been a miner himself and had retired with a permanent injury from a gallant pit rescue. At other times in his life he had been a railroad ganger in Canada and the United States, and then a missioner in the Industrial Christian Fellowship. A great reader, a self-taught student who carried his Greek Testament at the coal-face, a speaker with a grand Celtic gift which deeply moved his fellow-members, he died at his home in Kendal in September, 1940. Toc H to him was something very rich and profound. Here is what he wrote of it in the JOURNAL of September, 1937.*

**T**OC H IS NOT A TOY—a Yo-Yo to be played with. Toc H is not an ornament, a green feather on a new hat. Toc H is an instrument, and made for work. You will grow tired of a toy, and ornaments have a way of becoming time-worn, sun-faded, and rain-bedraggled. But work must always, come rain or shine, go on, and a reasonably reliable tool or instrument is valuable. Toc H can easily be nothing but a thing to be played at, or with; a fleeting, toying pastime. Toc H may be, with its attraction of ties, badges, rallies, etc., nothing but an ornamental, fashionable fad, in which we strut and preen ourselves like peacocks. Toc H as an instrument of a purpose must serve something bigger than our playtime.

and be something deeper than a pastime. It is an instrument for all time composed of men, "Toc H takes in the whole of a man". Men wholly joined together, and devoted to the furthering and completion of one thing.

A man may wear spectacles, spats, or side-whiskers, but no one could mistake his aids, his fads, or his fungus for the man himself. Toc H may have songs, sandwiches, symbols, Rallies, Rekindling Forms, and Ranagazoos, but no one would mistake these aids, habits, and follies for Toc H itself. A man could do without spats, and side-whiskers, and yet be himself. Toc H might dispense with some of its oddments and trimmings without real and permanent injury to itself.

An instrument may or may not be ornamental, it may in light moments be toyed with, but, as I have said, its main purpose is *beyond and above such things*. The accidentals are incidental to the music. *The purpose of Toc H* is declared and agreed to be "*To work for God's Kingdom in the wills of men*". The Kingdom of God is an Eastern phrase, and a very old one. To a man of the West in 1937 it can be not wrongly declared to be and mean *the perfection of all human life and its conditions according to the purpose, and by and in the Power of God*. "Be ye therefore perfect even as your Father in Heaven".

It does not mean a special part of a man's life, or some selected department of life's conditions, to be spoken of as a man's politics, his hobbies; but Religion is not a part, it takes in the whole. It is like the tyre on a cart-wheel—it not only surrounds all, but holds all together and makes of the parts a workable whole. Religion is not a part that fits, it is a tie that binds.

*In the wills of men.* This also is a term that must be understood as not being a part or a faculty of man, as we all too often persist in trying to make it. We may speak of a man's memory, hearing, speech, etc., but as William Temple and other clear-thinking scholars and teachers always insist, *The will is the whole of a man, fused, organised, or fired for action*. Therefore the purpose, and reality of Toc H is no partial purpose. It takes in all that there is of a man, and aims (if I may reverently say so) at all the glory that is in God. The Kingdom of God in the wills of men is no small vision, no occasion for toying; it is the world's salvation, and a much needed salvation. It is not a game for play-boys, but an adventure for workmen.

If Toc H is a thing of one meeting place, or one night a week, of one set of men dabbling with some oddment of social work, flirting with the fringes of the social question, and accepting as natural, and Divinely appointed, the thing we call civilisation, it becomes as bad or as futile as a Religion that consists of Sunday Church-going, and six days of Easy-going, leaving the week to any and everything except the God worshipped on the Sunday, or acknowledged on special occasions.

Toc H is not a thing for our spare-time (if any sane man has such a thing) or leisured moments. The life must be lived, and worked out, not only where we meet kindred spirits, that is easy, *but just where we earn our daily bread*; for surely that is the place where most of our energy, time, and skill, is used, and where we meet most men, and where conditions are most alien, if not antagonistic to the Kingdom of God. Toc H is not an adjunct or an ornament to an otherwise self-satisfied life; it is, or should be, the life itself in all its conditions and places. If the world is ever to become the Kingdom of God, or to be even approximately perfect, it must be, by and through the power of God in the lives of men; men everywhere, in all nations.

An extra emphasis upon Toc H organisation, upon the conduct of meetings, a wrangle or two as to whether it should be called a Meeting or a Family Gathering; an added care about the cheerfulness of a Guest-night, or the details of a Report, may be but spats and side-whiskers, at the best a cleaner pair of spectacles, but in no case, and in no manner, a substitute for the *main* purpose of our being—the building of the Kingdom in the wills of men.

No man, or unit need, or can say, that he or it can find no jobs. We may fail to find spare-time charity jobs, but there are stirring adventures for the Toc H men who try to lead a thousand workmates towards the Kingdom of God, or for those who will have a shot at bringing National Politics, Municipal Administration, and Commercial Practice into line with Eternal Principles. "Many stones await their fashioning." These are things waiting to be done. So caring nothing for the world's antagonism, let us set our faces to the task, and our hands to the job, for until all things are under His sway, the Kingdom is not built nor will men (ourselves among them) be perfect even as our Father.

JIM BURFORD.

FEBRUARY, 1953. (Cancelling all previous lists.)

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<b>TOTAL</b>			£

# MULTUM IN PARVO



¶ The ANNUAL MEETING of the CENTRAL COUNCIL will be held in Derbyshire on April 18 and 19. Notices of motion and nominations of candidates for the new Central Executive are required from Councillors by February 14.

¶ TUBBY and JULIAN BROOKE have crossed the Pacific Ocean by ship from New Zealand to Panama and, after a fortnight in Jamaica as guests of the Kingston Branch, are now in the United States until mid-April.

¶ Padre BOB BOLTON, South-Western Area, is moving to Lincolnshire to succeed Padre NORMAN MCPHERSON, who will be going to Yorkshire.

¶ For TALBOT HOUSE, MALTA, a young married couple, well experienced in Toc H, are required as Joint Wardens of the residential Services Club there. Full particulars from the Forces Secretary at Headquarters.

¶ Applications for whole-time service in Toc H OVERSEAS can be considered from single men between twenty-five and thirty-five having a sound understanding of Toc H and the ability to impart it.

¶ Members who are interested and wish to borrow books and acting or reading sets of plays are informed that Toc H is affiliated to THE BRITISH DRAMA LEAGUE.

¶ "THE TOC H SIGNPOST", the new edition of Notes for Branches (price 2s. 6d., postage 2d.), is available now. At least one copy should be secured by every Branch Secretary before the stock is exhausted, and then retained for future reference.

¶ All BRANCH MEMBERS who have renewed their membership for 1953 are expected to have had it registered by now and to be receiving their current Membership Cards.

¶ All GENERAL MEMBERS, both AREA and CENTRAL, wishing to renew their membership for 1953, are expected to have paid their subscriptions by now through their Hon. Secretaries.

¶ THE FESTIVAL IN LONDON—JUNE 13 AND 14, 1953.



# World Chain of Light



THE HONOUR of starting the World Chain of Light on December 11, 1952, went to Scotland; it has now been accorded to areas in every continent since this simple ceremony to mark the Birthday of Toc H in 1915 was initiated by Australia in 1929. And during the twenty-four hours that the Light takes to travel round the earth Scottish members kept vigil, with all the units of our world-wide Family in mind, as they stood to their Lamps and Rushlights at 9 p.m. in every kind of climate and conditions. This is no mere revival of past history but a reminder of the unity of men and women everywhere at work in the present and looking to the future. As Scotland's message, circulated to all units beforehand, says:

In an upper room, high above Glasgow's traffic, the Light is burning. Guarding it are men and women who are just like yourselves . . . Let us not hide behind the past. Let us not try to copy the past. That will only weaken us. But as we take life on trust and go wherever love leads us, looking for God's will in our time, all the precious striving of the past will be at our call. It is not a forlorn hope, for we speak to the innermost desire of every man.

## Long journey

It is plainly not possible to compile a record of all the ways in which the Light went on its long journey. Newspaper reports from sixty places at home tell us of a service here in a Branch room or a Free Church chapel, there in an Anglican Cathedral; sometimes there is a Guest-night, with a speaker from inside or outside our membership. We will content ourselves with three instances a little out of the ordinary. There were probably places where a single 'lone member' joined us in solitary remembrance, but here is the smallest meeting of which record has reached us. Miss Macfie, Founder Pilot of the Toc H Women's Association, found herself on her voyage to New Zealand in the company of Bertie Holland,

once Bishop of Wellington, N.Z., lately retired from the Deanery of Norwich, a well-proved Toc H padre, who is now visiting a son now himself a New Zealand bishop. 'Mac' writes from M.V. *Ruahine*:

Bishop Holland and I kept the Chain of Light, and he thinks we must have been the most isolated group in the world! We certainly were surrounded by many miles of sea, as we were some miles off the Cocos Islands.

And here is another case, also from mid-ocean. The reporter is D. Crowther, who writes from R.M.S. *Pretoria Castle*, the largest ship of the Union Castle fleet:

I think it is my duty as a Toc H member to report how four of us held a short meeting, hoping that we forged a link in the World Chain of Light. At lunch-time a broadcast went over the ship's loudspeaker, asking for any Toc H member or persons interested in our Movement to report at the ship's library at 8 p.m. I am Master-at-Arms aboard this vessel, an ex-Leeds, now a Gosport member. No time was lost in tracing the author of the broadcast, who turned out to be Clark Lewis (Marandellas, Southern Rhodesia). We also contacted Jimmy Allan (Bulawayo Branch, Southern Rhodesia) and T. K. Ludgate (visiting from Washington, U.S.A.)

At the time we were about 300 miles north of the Equator, bound for the United Kingdom from Capetown. The meeting was as informal as meetings usually are. 'Light' was taken at 9 p.m. in my cabin; as we had no Lamp a candle was acquired. After 'Light' we closed with prayers, and then I had to go on duty until 10 a.m.

### Nearer home

The third example is from much nearer home, a healing link from a hospital. Ronald Henry writes:

There is always light in any well-run hospital. Doctors and nurses bring it to countless personalities in helplessness and pain who come under their care. By kind permission of the Matron, we, of Plymouth Branch, brought the World Chain of Light into Ward 3 of Mount Gold Hospital. We are not by any means unknown there, and as we strolled into the ward, it seemed to say, "Here's Toc H—what are they going to do tonight, we wonder?"

About half-an-hour was spent in greeting new faces, and chatting with familiar friends. Then Harold Slaney explained to the ward what we had come to do, and handed over to Edgar Trout of Crownhill. In a talk lasting about half-an-hour, Edgar painted a most vivid picture of the beginning and growth of Toc H, and, what is more, in doing so, he gave a complete answer to the unspoken question, "What is Toc H?" Throughout his talk, he stood in a door-way halfway down the ward, so that everyone in both halves of the ward could see and hear him.

When it lacked but a minute or two to nine, our Pilot, 'Shorty' Weir, carried the Lamp of Maintenance to him, and placed it in his hands. Edgar then gave a short description of the Lamp and the questions

of the Initiation Ceremony. He held it up high, so that all the occupants of the beds could see it. With lights dowsed, Shorty then took 'Light'.

When the ward was once more brilliantly lit, Harold Slaney slowly read the inspiring message from Glasgow—the challenge to live—to an obviously impressed ward.

As we walked out into an every-day world of buses, drizzle and street-lights, I am sure that we carried with us an indelible memory of one unique link in a Chain of Light. What, I wonder, did we leave behind?



**BINNEY.**—On January 8, Admiral Sir HUGH BINNEY, K.C.B., K.C.M.G., D.S.O., aged 69, President of Toc H in Tasmania while Governor, 1945-51.

**BATT.**—On December 31, WILLIAM RALPH BATT, aged 62, a member of Finchley/Whetstone Branch. Elected 31.10.'52.

**CUNNINGHAM.**—On December 21, JOHN CUNNINGHAM, aged 55, a member of Hayes (Kent) Branch. Elected 17.1.'33.

**CREWS.**—On December 16, GEORGE CREWS, aged 71, a member of South Western Area General Branch. Elected 19.12.'35.

**DAN.**—On November 27, JOHN HERBERT DAN, aged 65, a member of Looe Branch. Elected 28.3.'42.

**EDWARDS.**—On December 11, ROBERT WILLIAM EDWARDS, aged 65, a member of Llangollen Branch. Elected 17.6.'39.

**FOOTT.**—On Christmas Eve, 1952, Colonel ALLAN FOOTT, Hon. Commissioner of Toc H in New South Wales, Australia.

**FREEMAN.**—On October 1, EDWARD ARTHUR FREEMAN, aged 68, a member of Hastings Branch. Elected 9.11.'36.

**JEWELL.**—On December 11, WILLIAM H. JEWELL ('Jimmy'), aged 80, a member of Warlingham Branch. Elected 11.1.'49.

**LARRETT.**—Suddenly on January 5, Rev. STANLEY ARTHUR LARRETT, aged 56, a member of Newbury Branch. Elected 28.2.'36.

**MOORE.**—On December 7, at Mark XXII, Denmark Hill, FRANK L. MOORE, aged 26, House Secretary. Elected 7.3.'46. Formerly of The Brothers' House.

**NISBET.**—In September, ALBERT EDWARD NISBET, aged 60, a member of Gosport Branch. Elected 1.7.'46.

**WOODS.**—On January 11, the Right Rev. EDWARD SYDNEY WOODS, 94th Bishop of Lichfield, aged 75. Elected 1920.

## Talking of Belra

**A**LMOST ALL JOBS of real human worth start by one man becoming afire with a mission. It is terribly difficult for a committee of good men to sit down and generate the first spark, but a spark having been kindled, a committee can then maintain and fan it into a bright, steady, powerful flame. Thus it was with Tubby and leprosy. He came back from Nigeria in 1932 consumed by a missionary fire, as have other men for other causes. Belra (the British Empire Leprosy Relief Association) was the obvious, ready-made authority to whom his enthusiasm could be offered. The offer was accepted and Toc H itself embarked on the task with an equal enthusiasm. Men and money were both required. The men were quickly forthcoming and by the end of 1935 the first of the Toc H volunteers were at work in Itu and other Nigerian settlements.

Since this first appeal thirty-four members have gone overseas with Belra, fourteen members have retired or resigned, ten members have transferred to government leprosy services and ten are still on the job with Belra. At home Branches in increasing numbers took up the cause. Great efforts were made to spread knowledge and, by helping to form local committees, raise funds to finance still more volunteers. With the appointment of Regional Secretaries by Belra, the organisation on the Home Front grew steadily. By virtue of its impact upon leprosy, Belra has now won considerable public sympathy and largely through the continued advocacy of Toc H has achieved a well-deserved status in the public mind. During these past years revenue has increased steadily from approximately £7,000 in 1935 to £50,000 in 1951, although expenditure has of course kept pace, with £53,381 last year compared with £7,782 in 1935.

With the discovery of Sulphone drugs, which seem likely to revolutionise the cure of lepers, the future of the campaign seems infinitely brighter. No one can foresee just how future policy will be shaped during the next twenty years because no one knows how far the new treatment is capable of extension.

But three lines of action can be anticipated with some confidence—more and more lepers will be enticed out of their “hide-out” for treatment, more and more lepers will therefore

be cured, and research directed towards the complete elimination of leprosy will be intensified.

Like all family relationships, the very closeness of the one to the other requires careful and delicate handling on both sides. For example, it is natural and right that Belra should look to Toc H for active support, but it would be unnatural and wrong were the whole grand conception of personal service in Toc H reduced to the mere rattling of a collecting box, however good the cause.

The questions given below were asked conversationally by Geoff. Martin, Overseas Secretary, and answered personally by H. S. M. Hoare, the General Secretary of Belra.

Q. *Now that the appeals side of Belra is well organised, is there a need for Toc H still to be "in Association"?*

A. Certainly. The need is still so vast that *every* source of support will be required for many years. We now know that there are over three million leprosy victims under the British Flag, of whom on average only one in ten can as yet receive treatment. Indeed, had not Belra already long counted on the association of Toc H, it could hardly have failed ere now urgently to seek its support!

Q. *How many Belra workers have been working overseas between say January 1, 1948, and December 31, 1951, and how many of them transferred to Government Service?*

A. On the roster at January 1, 1948, there were twenty-one, and at December 31, 1951, there were twenty-three. Between these dates ten new men were recruited, four were transferred to Government Service, one was returned on medical grounds and three resigned. These figures refer to all our lay workers overseas, not simply the Toc H men.

Q. *If Belra closed down, do you think its work would be continued by the Colonial Government or any other interested society?*

A. I do not. I can't see any body, Government or other, replacing Belra. On the contrary, when blindness in the Empire was recognised for the grave problem it is, what did "Government" and the National Institute for the Blind do but set up another 'Belra'—the British Empire Society for the Blind!

Q. *Because Toc H is "in association" with Belra do you think that each Toc H Branch is under a moral obligation to raise funds for Belra?*

A. Hardly a 'moral obligation'? But while the first responsibility of any Branch is obviously to maintain its own Toc H family, service of some sort is (to use your mouthful) a 'moral obligation' on Toc H members. Here Belra surely has a special status as an adopted member of the Family. Indeed isn't Belra in the blood of Toc H? and don't they draw mutual strength from this? Indeed, a joint effort on behalf of both Belra and Toc H is often most successful.

Q. *Do you still look to Toc H to provide Belra volunteers?*

A. Yes; but not exclusively. Since the war the spirit of service seems more widespread (or perhaps Belra is better known) and men with a real vocation to work for their brothers overseas are found in many walks of life. So Belra has not for many years had to 'appeal' for volunteers, but can make a choice from among those who offer spontaneously. If these include any members of Toc H they are the more welcome as candidates.

Q. *What do you feel should be the rôle of a Toc H Branch in supporting Belra?*

A. The rôle of a Toc H Branch supporting Belra is whatever practical service will be most valuable, e.g., taking the initiative in forming a local Committee of influential people. A representative Branch has contact through its members with widespread interests, which will respond to enthusiastic championship. The twin aims of touching the heart and the purse are inseparable. Talks, lectures, social events, works collections and flag days or house-to-house collections form an ascending scale of possibilities for such a Committee or Toc H Branch.

Q. *For what stated period are leper children adopted?*

A. Two years; which will, it is thought, be long enough to effect a cure (after which we hope that many will continue their support).

Q. *So now we know where Belra stands?*

A. One moment, please! Like Father William, I have answered your questions and that is enough. I am a servant of Belra: its policy is determined by the Executive Committee, on which by its Articles there are three Toc H representatives (including yourself), apart from the Founder Padre who holds his seat *in propria persona*. So it is for you, with your fellow-members on the Committee, to tell me where Belra stands—or rather moves.



Where the cost of books reviewed in these pages is more than some members can afford, readers may like to be reminded that they can often be obtained through their local Public Library.

### MELTING-POT IN AFRICA.

*Mau Mau and the Kikuyu.* By L. S. B. Leakey. (Methuen, 7s. 6d.); *Mau Mau: A C.M.S. Membership Special Bulletin*, (Church Missionary Society, 6 Salisbury Square, London, E.C.4. 6d.).

Africa, once known as "The Dark Continent", has lately been flooded by lurid lights. First, our eyes were focused upon the protracted birth-pangs of self-government in West Africa. There is promise of political sunshine there but it is much too early to pronounce it 'set fair'! Meanwhile dark clouds of racial struggle have been gathering steadily over South Africa, lit here and there by lightning of racial violence, which—perhaps during a fateful general election in 1953—may blow up into a most dangerous storm. At the same time in the three territories of Central Africa very uncertain lights are playing over what seems to be the final stages of Federation, on which there is radical racial division. And now—suddenly as it seems to those who had not studied the signs—a small area of East Africa stands out in the spotlight of terrible melodrama. Add to these the risk of explosion in Egypt and the Sudan, which are shaking off the last elements of British control, and the fact of it in Tunis, which is in revolt against the French.

#### Same revolution

Fundamentally all these happenings are linked together, widely differing stages of the same immense revolution—the awakening of the many indigenous races of a backward continent, the troubled passing of the old conception of white colonisation of coloured peoples. Black Africans have been dreaming confused dreams, have been testing their capacity, finding their feet and are now preparing to take their own stand alongside the more advanced people of Europe, Asia and America. Africa was once dark because it was so little

known: now its darkness is of dangers that become better known every day.

The continent of Africa, with an area three times that of Europe, inhabited by races even more diverse and speaking far more languages, is a canvas too vast and too unfamiliar for most of us to appreciate fully any one of the very varied pictures painted upon it. Each day now our newspapers and wireless news try to present the details of one 'sensational' corner of the East African scene, and a small book and a short pamphlet, both admirably objective, can help us much to understand them.

### Mau Mau's background

The territory of the Kikuyu tribe, now violently disturbed by the sinister society of 'Mau Mau', is only about the size of the county of Surrey in a country, Kenya, four times the size of England and Wales. The background of this outburst of savagery, in which more fellow-Africans than white colonists have so far suffered, is the same in its essence as that which lies behind every phase of the struggle between white and black in other parts of Africa: the 'clash of colour' is greatly due to the abruptness with which Africa has met Europe. It is little more than sixty years since the British began to colonise Kenya. Christian missionaries were already on the ground, teaching their revolutionary religion to people already religious in quite a different fashion. The farmers followed, with a system of agriculture centuries in advance of primitive African methods. Traders and industrialists brought their finance and machinery to a race which still had no alphabet and did not even know the use of the wheel. Government servants superimposed a complicated European *régime* upon an age-old tribal society and administered a justice the native could not understand. In short, the way of life the white man had evolved through many centuries suddenly broke into the life of the black man, and under its impact his old tribal law and his strict tribal morality, a workable civilisation whatever its shortcomings, has been progressively breaking up. He has lost his old anchorage and not yet found a new one in our Western civilisation, itself so much adrift.

Into this conflict of ideas now steps a ruthless 'secret society', Mau Mau, to bring chaos if it can, leading, as it hopes, to the expulsion or extermination of the white man. No one is better qualified to tell us about the origin, aims and

methods of this movement than Dr. Leakey, the distinguished curator of the Museum at Nairobi. For he was born among the Kikuyu, speaks their difficult language fluently and is an initiated elder of the tribe. He is able to explain to us some features of Kikuyu society which have been imperfectly understood even by settlers and Government officials on the spot and which have aggravated the present trouble. The tribe is organised, for instance, on a basis very strange to our ears. A Kikuyu man will say that he and his grandfather, father, brothers, half-brothers and all male relations on his father's side are "one person". The tribe is therefore organised on a very complex family-group basis and has no 'chiefs' as most African tribes have. Hence the determined campaign of murder by Mau Mau against the present 'chiefs' who are really native civil servants appointed, paid and imposed upon the Kikuyu by the British Government.

### Clash of ideas

Again, though the Colonial Secretary has insisted that the Mau Mau outbreak has no economic basis, the underlying cause of unrest is 'land-hunger' among the Kikuyu. The abolition by the British of tribal warfare, famine and locusts and the provision of medical and maternity services have increased the population beyond the capacity of the land to feed and house it. Moreover, the white settler, not understanding the very complex Kikuyu system of family-group ownership of land, 'bought' his farm outright as he thought. This he did in good faith, but the Kikuyu who took his money looked on him as a temporary tenant and the agitator now is representing him as a deliberate thief. Many other clashes between white and black ideas—for instance, the attempt by missionaries to suppress the barbarous mutilation of Kikuyu girls at their initiation, which led to serious rioting some years ago—have contributed to the present anti-British outbreak. The facts can, and should, be studied in brief in Dr. Leakey's small book, which is only a *précis* of a very much fuller work on which he is engaged.

The Church Missionary Society, whose men and women have been pioneers and the chief educators of Kenya since the white man set foot in it, have every right to speak on the present crisis. This they do very convincingly in a sixteen-page pamphlet, which everyone should read. After outlining the history of the movements out of which Mau Mau has

emerged, the pamphlet asks "What of the Church?" and produces some very telling quotations from its missionaries on the spot. A final section on "What we can do" is especially valuable. Great authorities like Sir Philip Mitchell, the late Governor of Kenya, and Dr. Leakey fully support the C.M.S. in their tribute to the loyalty and courage of the true Christians among the Kikuyu: they may be outnumbered by "pseudo-Christians" who have used Mission education for political and commercial but not religious purposes. Confidence between black and white has been woefully undermined by the bestial terror of Mau Mau, and it will need years of drastic reform and nothing less than a change of heart on both sides to restore it.

Let Dr. Leakey have the last word on the difficult future—"I am quite sure", he writes, "that real Christianity is the answer, and by this I mean the teachings of Christ and not all the plethora of confusing doctrines and dogmas of the various churches which have so often been mistaken for fundamental Christianity . . . A major challenge exists today for all Missions and all true Christians in East Africa."

B.B.

## GETTING MORE FROM MUSIC

*Listening to Music.* By Roger Fiske. (Harrap, 8s. 6d.).

More and more of us listen to music and learn to love it—whether in the best way, which is first hand with the musicians making it before one's eyes, or second hand on the wireless or third hand by means of gramophone records. Most of us have some elementary knowledge about music now—we know what *ff* or *cresc.* means, what an oboe or a horn sounds like and can distinguish between a sonata and a symphony, Schubert and Stravinsky, and whether we like best an oratorio or an opera, the ballet or the Blues. Here is an attractive book which puts this kind of essential material in the simplest possible words (for the author has been in charge of the B.B.C.'s Schools Music broadcasts since 1947) and into an excellent series of illustrations, which show every instrument of the orchestra and many passages of music. All the technical training you need is to 'know your notes' and be able to get at least a general idea of a tune when you see them printed. A book for every beginner on the royal road to music. B.B.



## Builders' Jubilee

DURING DECEMBER, fifty-seven new Toc H Builders joined the Family. In giving them this welcome, we wish them a long and happy association with us.

Kent, East Anglia and West London Areas share the top score of new enrolments in December with **four** each, followed by Beds. & Herts., Wales, and East Yorkshire with **three** each. The Women's Association throughout the country secured another **fifteen**.

At December 31, the Kent Area is at the top of the Builders' Jubilee effort with **seven** enrolments, followed by West Midlands and East Anglia with **six** each.

Last month we published an extract from a letter of a Toc H Builder of seventy years of age. In a previous issue we paid tribute to thirty original Builders who are still subscribing after a quarter of a century. This month we look at some younger Builders. Christine Wright, of Gloucester, was only a few hours old when her parents enrolled her as a Builder. Her brother, born in 1950, was added to the list within a day or two of his birth and there are many others who were enrolled at the tender age when a Builder's Badge, with a pin, can perform a really useful function!

Dukinfield Branch believes in catching 'em young. In addition to Martin Wyatt, our youngest Builder (enrolled in September last at five months), they have Derek Crabtree, now nearly three years and eight other lads between eight and fourteen, known as "The Backroom Boys". These are 'learning their Toc H' as Builders attached to the Branch. They conduct their own Meetings, have their own finances and officers. David Brooks is the Treasurer. Each "Backroom Boy" earns and wears his Builder's Badge and pays a weekly sum to meet his 5s. subscription when it becomes due. This seems to be the answer to those who say they cannot attract youth. Here is youth attracted by and helping to build Toc H in more ways than one. K A B

K.A.R.

*Discussion at a recent Guest-night turned on the use of the printed word in presenting Toc H to new friends. Those present were invited to set down on paper their ideas for an introductory leaflet and here is one member's suggestion. It is hoped that many others will also try their hands and share the resulting efforts.*

## “Let me introduce . . .”

Men and women of all ages and in all walks of life face tremendous problems today, largely as a result of the destruction and carnage of two world wars. We in this country are passing through difficult times and if many are disposed to ignore the difficulties by living from day to day on a “couldn't care less” basis, an increasing number seek an understanding of the problems and a high proportion want to do something about them.

On the credit side, War sets in motion an irresistible urge for reform which is world-wide and we are privileged to live at a time when many major reforms occupy the minds of the statesmen and thinkers throughout the world.

In the international field we have the terrible but awe-inspiring possibilities of atomic energy; the development of United Nations Organisation; the conflict of ideologies; the problems of economics and world starvation; the growth of nationalism in Africa and Asia.

At home we have our fight for national solvency; the evolution of the Welfare State and social revolution; the growth of juvenile delinquency and crimes of violence; the re-emergence of class hatred and, probably most serious of all, the spread of that cancerous growth—apathy, which feeds on disillusionment and frustration.

What contribution can a movement such as Toc H make towards the understanding and solution of these problems alongside such agencies as the press, radio, television and organisations which specialise in these subjects?

The essential difference is this. At your local Toc H Branch you will find a fair cross-section of the community discussing such problems free from political, trade union, or religious bitterness. You will glean your understanding from the lips of an expert and layman alike in an atmosphere of sincerity and good fellowship.

Hitherto, the main interest of Toc H has been in the field of social problems and these still remain in spite of the Welfare State. The Beveridge Plan provided no insurance against

loneliness or many other personal problems that can make life a misery. And so you will find your Toc H Branch taking an active part in local affairs and a constant interest in personal problems.

Understanding leads to action and this active participation takes the form of personal or corporate service. Service is rendered in many diverse and often original ways but there is no compulsion on a member to undertake any particular task.

The work of Toc H is based on sound religious principles, indeed it was born in an Upper Room of Talbot House (T.H. or Toc H in signaller's language) during the first world war when Service men of all ranks sought spiritual comfort and relaxation within its precincts. This sometimes gives rise to the erroneous impression that Toc H is for ex-servicemen only. This religious background, while it is unobtrusive, and offends no creed, goes deep.

The Movement does not believe in elaborate ritual. We observe at each meeting a simple and brief Ceremony of "Light" when we pay tribute to those people who have left the world a better place through their work and dedicate ourselves to carry it on.

You will find that the Branch is a family, each member with his particular interest but all united in a common family purpose. If you find the atmosphere is more sedate or comfortable than you would wish, or your particular interest is not receiving support, do what you would do at an ordinary family gathering where a tennis court is empty and beckoning —take along three more friends and make up a "four"!

These family groups are scattered throughout the United Kingdom and the world. The whole is knit together by District and Area 'teams' and a central administration. Although the organisation is comparatively small numerically, it develops a power out of all proportion to its size, rather like the modern power unit. Toc H is receptive to new ideas and tolerant towards the newcomer, who will always be welcome. Its objects may be summarised in the headings of the "Four Points of the Compass":—

1. FELLOWSHIP:—*To love widely;*
2. SERVICE:—*To build bravely;*
3. FAIRMINDEDNESS:—*To think fairly;*
4. THE KINGDOM OF GOD:—*To witness humbly.*